[redacted]

Must Remain in
Transcription Room

M 2080

Santa Fe, New Mexico
Friday, November 19, 1971

MR. NYLAND: Such a relief. So, Santa Fe, huh? From the trip back to New York - haven't been here for quite some time. It's partly my fault, I think. I don't know many people, do I? All I know is 'Sue-Boston'. Well, it was the easier for her - Bill and Vida and the others - to come here. I'm glad to be here. How will we talk tonight? Some questions? A general-- Are you set? ( ) Not much, huh? I won't repeat it then. Think it's too close? Think it will pick it up? (Harry: It should.) No, no, is it too close to the mikes? (Harry: No.) These are mikes, aren't they? (Harry: Yes.) That is--has a bit of machinery in it. You know (, So, let's put it here, huh?) If you don't wobble, it's okay. All right? Now, Harry, are you settled? Thank goodness.

A little talk, no lectures, huh? You've heard already enough. I assume that most of you have been listening to some tapes from New York and I've heard on some of your tapes, résumés of meetings which you report on - and by the way, don't make such résumés too long. The idea of a résumé, when you want to use it for a meeting, is simply to indicate the highlights and no more. It's not like a résumé that you want to file away for purposes of transcriptions or an index. It is just, I would say, three minutes, and in that you have to try to indicate a little bit what is the--the kind of a meeting or a level or some of the subjects and in such a way ~~that~~,

I would say, that you whet the appetite because if you give too long a résumé no one wants to listen to the tape. And really the idea is of course that you listen to tapes - at least it's my idea.

So now, will we talk about Work and your particular attempts or conditions or descriptions of your state, or whatever obstacles are, whatever you have tried to overcome and in what way? And could you imagine that I'm not here, so that you start talking without having any fear that I will be too critical? I won't be critical, I assure you. Bill knows I--I have, at times, that I was not critical at all. Huh, Bill?

Bill: At time s.

MR. NYLAND: At times. (Laughter) Well, sometimes a little bit, ~~every~~ once in a while. What questions are there?

Susan Mead: Mr. Nyland?

MR. NYLAND: Yah, you have to tell. who

Susan: Susan.

MR. NYLAND: Yes, Susan?

Susan: Something is changed in me now and it's not because of anything that I did but it's just - happened, because - I guess because of--I--I think I have grown up more in an ordinary way because of the events in my life. And I can find reason to Work more easily.

MR. NYLAND: Yah.

Susan: And I seem to be able to be more relaxed about having a--a desire to Work come to me.

MR. NYLAND: Well, that's wonderful, isn't it?

Susan: Yah. It's very good.

MR. NYLAND: Now you can almost start counting the number of times that you really Work during the day. A few days ago, the question came up: What is really, or how do I determine seriousness? It was a general statement trying to distinguish between the serious person and the person who is a little bit more superficial. And I said if the person wants to be serious about Work - and let's assume he thinks about Work during the day, five times - he's not as serious as a person who thinks about it and actually Works ten times, and if he's really serious, he thinks about it at least twenty-five times and makes attempts to Work on himself.

I think that the--this discussion or this general way of looking at oneself- what is right or not - I think that as one grows into Work, one becomes gradually much more available for Work. I think something--something takes place, not only that the 'I'--the little 'I' can remain a little longer. I think the little 'I' is very sensitive. In the first place, it's a little bit out of this world and it does not immediately feel at home, particularly if this little 'I' happens to be expressed in a--in a mental way of something that actually becomes observant. When the little 'I' is there and it sees ~~its~~ a surroundings of all kind of unconscious mental factions--~~or~~ of sections of the brain and is not at home, it--it wants to go back again. And it doesn't want to stay with you. And only the--the constancy of an effort or the resultant of a wish, that you keep on making because there is a motivation in you, will somehow or other

convince the little 'I' that it ought to give--give you an--an honest try. Then it's--stays a little longer hoping for the best. And when you make it again, it feels a little more at home.

But at the same time, this whole transaction between the little 'I' and yourself has a definite effect on yourself because you are changing in the attempt of wanting this little 'I' to continue to be there. And gradually for oneself, unconsciously, one acquires a certain dexterity of how to make it a little better or easier or more proper for a little 'I' to be there. There comes gradually not only a wish but such a desire that this little 'I' could actually be made 'at home' and you start preparing yourself for wanting to keep the little 'I' at home with you. You start to reconstruct yourself a little. It is sometimes as if you want to refurnish your house. You want to prepare soil. You want to make sure that there are not too many obnoxious things for the little 'I', so that the little 'I' can feel at home, not seeing what you really are as a superficial human kind of a being. And that more and more you will learn how to furnish the particular place where the little 'I'--you ask the little 'I' to come and stay there for a little while.

I think it is wonderful when it happens, that you gradually, partly as a result of different kind of experiences in one's life, but also as a result of being in contact with Work, and Work itself for the sake of Work and for the sake of giving you something that you didn't have before, and that you wish to create such conditions for the maintenance of 'I' being there to help you. I think it's wonderful when it happens, that this relationship shifts its particular point of gravity much more to your inner life.

In the beginning one thinks a great deal about the creation of the little 'I'.

Many of the thoughts are quite superficial, because you utilize what you know of your brain, and you try to select the kind of thoughts, and then in the form of a wish, which are least obnoxious or least animostic towards the concept of Ob--Objectivity. But when one Works and continues and continues to make attempts, the point of gravity is not as much in your brain anymore. It goes further within and it--it is more and more situated in your essential Being. And when it comes from your Essence it becomes much stronger, because the wish itself is less troubled by other little wishes. The more we can get away from the superficiality of an attempt, the more there is really that kind of an intensity of a wish, the more the little 'I' will feel at home.

Just go on, you know, Susan, don't--don't stop. It's good. I would suggest every morning you sit quiet for one minute, and if you really feel inclined that way, you give thanks to the Lord. The reason I say that, sooner or later when you wish to Work, many things will do--will go to your emotions; ~~In~~ the beginning, it is necessary ~~to have a~~ for clarity in your mind, what is it all about? And even if you say 'A-B-C' and describe the different steps, very soon already it is not only--it is not satisfactory enough, because you have to have, besides this so-called 'light', a force that produces an honest wish on the part of yourself to want to make Work attempts. And when that happens, your mind is not as active anymore than only to see that whatever the activity is, is in accordance with the rules one has laid down; that is, the understanding of what is necessary for ~~the~~ that process of observation.

But the real crux of the matter or that what really becomes much of

more concern is more within yourself and becomes emotionally tinted. When it is emotionally and it is something that you wish for yourself, you see for yourself the possibility of growth; and also at times you have a realization that that growing up is not a natural process. And you keep on thinking about why it is really that then a person becomes interested in that possibility of growing, which is quite different from growth on Earth or growth in an unconscious existence. And the realization of that kind of a depth becomes very serious for a person, particularly when he notices that there are certain results which are very helpful for him in his ordinary life. And he starts to learn much more about himself. To some extent, when he then wants to make an attempt, it is not cold. There is a great deal of warmth and a wish producing that warmth. And for that also it doesn't seem as if it is only for himself, because gradually he starts to include in that relationships towards other people. And the little 'I', giving him knowledge about himself, of his character, or his traits, or his particular tendencies, will enable him - such a person who continues to Work - to change his attitude in the relationships with other people and there is much more of that kind of an affection of really wishing or caring for others, or for oneself in a relationship, and that ultimately includes a much wider world.

It is a world of religion - not in an ordinary sense at all, and not in any dogmatic doctrine or any kind of prescription in accordance with any kind of a religion you know about. It's a question of the depth of one's feeling, within oneself realizing the smallness of oneself, but the requirement

of allowing that what is Life in others to have a chance to see your Life within yourself. And that leads to a religious attitude of gratitude and trying to see what is really one's place in relation to other people - mankind, maybe, or your friends, or those around you - and I say 'religion' because there must be then - and this becomes clearer and clearer - there must be a very definite reason for people being born on Earth and there must be a reason why people on Earth have such a trouble trying to wake up.

So I put it now simply in the sense of using a word like 'thanking the Lord', to indicate partly the seriousness, and partly the depth, and to indicate also for oneself the proper relationship one should have towards a wish to Work on oneself.

So ask more, what is it?

Charlie Rawsburgh:

~~Questionner:~~ Why can't I listen to the feeling I get from my stomach, down--down here? It tells me to Work, but I can't listen--I don't listen to it.

MR. NYLAND: How does that work?

Q: Why can't I?

MR. NYLAND: No, I mean, what is that kind of a process you're describing?

Q: It's a--it's a desire to-- to Work that seems to come from my stomach or the emotional part of me, but I don't listen to it.

MR. NYLAND: Is your stomach and your emotion closely related?

Q: I think so.

MR. NYLAND: Really? Do you like to eat?

Q: Yes.

MR. NYLAND? You do? Will you see if--if it is true, if that happens - what happens if you don't eat? If it has any relation to your stomach, I surely would like to find out what is the stomach doing. So if you don't feed your stomach in a normal way and perhaps even you use the stomach a little abnormally, why don't you reduce eating and see if your stomach still talks - about Work, I mean. I'm afraid it will talk about food.

It's a little strange for me that I want to use my stomach to remind me of Work on myself. It--of course it is not impossible. I can use the third buttonhole on my jacket to remind me of Work. It all depends on the association I have with it. It's quite possible that when you did Work, that something took place in your stomach. It could be. Whatever the associations are, many times in early life, that you don't know about but all of a sudden something appears because something else appears. It is quite all right to use your stomach for reminders.

Charlie Q: It's not really reminders.

MR. NYLAND: What is it?

Charlie Q: It's like a feeling - I don't know - a voice or something telling me to...

MR. NYLAND: Oh no, no, no, no. Don't let's go over into your--your stomach can talk, that's quite true...

Charlie Q: Something's...

MR. NYLAND: Not as a ( ). No, no, don't mix things up. Now please start thinking clearly, will you? If you talk about the stomach and then a little bit of a feeling and then a little bit of a voice, you know what my suggestion is? Take a cold shower bath. It is not true and it is nonsense what you are

talking about. Work is not on that kind of a basis. Work is a realization of what I am and that I need something in order to alleviate the condition in which I am. Work means, if I want to Work, is that there is something that has to be done about myself, that I know - in some way or other - that I'm not complete enough , that I am a nincompoop, that I really don't know, that I'm uncontrolled, that I get angry at the most inappropriate moments, that I lose energy head over heels, that I don't know how to formulate certain words. All such things indicate my unconscious state, and we Work only in order to get across to myself that I am unconscious and that I don't like it.

The principle of Work - if you want to have an aim and describe it - is to become free from my stomach which talks. Don't talk nonsense. How long have you been in this kind of Work?

Charlie!

Q: About seven months.

MR. NYLAND: Then you ought to know better. Why don't you sit down and read a little bit more? And try to understand what ALL AND EVERYTHING means? It is all right if you want to ask a question but this is no ~~kind of~~ question at all. If you want, tomorrow ask a question, but a question that has to do with Work, not by a--a stupid little stomach that gives you a feeling and then a voice. Get your feet on the Earth, will you? Don't live in hallucinations.

What other question?

Elaine Devereux: Mr. Nyland?

MR. NYLAND: Yah?

Elaine: It's Elaine. A question came up a week or so ago in one of our

Wednesday night meetings about impartiality. And there were two or three ways of--that we had of --that we were trying to say how we were looking at it or what we thought it was . And it came down to Work. It seemed as if one or two people looked upon it as a result of something that took place as a result of a Work effort and then ...

MR. NYLAND: Wait, wait.

Elaine: Yes.

MR. NYLAND: Something - what something took place as a result?

Elaine: That --that the impartiality , that that that the...

MR. NYLAND: Oh.

Elaine; That the state of impartiality was as a result of a Work effort.

MR. NYLAND: No, it cannot be.

Elaine: It is not?

MR. NYLAND: It cannot be. A Work effort includes impartiality.

Elaine: Well, now that is something that I find that I don't understand. If--If I attempt to observe something about myself, impartially, and yet on the other hand I don't know what it is, in my ordinary unconscious state, to be impartial...

MR. NYLAND: Then you have to find out.

Elaine: This is ...

MR. NYLAND: Then you have to find out.

Elaine: Yah.

MR. NYLAND: What do you think is impartiality in ordinary life?

Elaine: What do I think is impartiality in ordinary life?

MR. NYLAND: The word 'impartiality'?

Elaine: Oh, well...

MR. NYLAND: In ordinary life.

Elaine: In ordinary life?

MR. NYLAND: Yah.

Elaine: Something that I really don't care about one way or the other....

MR. NYLAND: Oh no.

Elaine: and just say, 'there it is.'

MR. NYLAND: Oh no, not at all. That's not impartiality, that is not caring.

Elaine: Well ...

MR. NYLAND: Losing interest.

Elaine: No, I didn't mean it in that way. I mean that something that I don't think is beautiful or ugly or hot or cold, but just I look at it and there it is, and I don't--I can see that it's there and know that something is there.

MR. NYLAND: It's not the same. You can see it's there but it must affect you.

Elaine: To be impartial?

MR. NYLAND: Yes.

Elaine: Now I really don't understand.

MR. NYLAND: If you have a judge and you want an impartial judgment, don't you think he has to consider the case from all angles?

Elaine: Yes.

MR. NYLAND: He certainly cannot be cold to it. He may even be very warm but he has to remain impartial, has to study it, has to weigh it, has to see the pro's and con's and finally has to pronounce a verdict, which has to be impartial. Because he has to weigh all the facts, and he has to come to a conclusion which is reasonable and also, let's say, it will stand--which will stand water. In all that process, of course he's tremendously engaged in what he should be, and trying to be impartial about his judgment. So, definitely it is an activity.

What you talk about is something that leaves me cold, so I turn around and I don't pay attention to it any more. That's not impartiality. When I want to be impartial about anything outside I keep on looking, and I'm affected by it - aesthetically or not, whichever way it is, I have a definite judgment. I say to myself, 'I should not have that judgment because I have no reason, or I have not enough information, or I don't know enough about such and such and this and that, and for that reason ...' I should not have but nevertheless I remain judging and I like it or I don't like it. So, my attempts for impartiality in ordinary life is very difficult and I'm not a judge really who's paid for it. So many times when I look at a thing I stop and say I like it or I don't; and I'm affected and--and I don't practice impartiality really in ordinary life.

Elaine: Then this is a much longer ( )

MR. NYLAND: That is why it is so difficult.

Elaine: I beg your pardon?

MR. NYLAND: That is why it's so difficult to become impartial to anything,

in the first place, or to become impartial to myself, which is different.

Elaine: Then this is a constant --a constant weighing way?

MR. NYLAND: That's right. It's a constant effort to remain impartial. But you see, if there is something - and now let's turn it to an observation of oneself - if there is something that takes place, at the present time, in my behavior, and this behavior, let's call it, is habitually doing certain things - by habitually walking my mind is not so much engaged anymore in the process of walking. The mind has delegated a great deal to the body itself, which functions quite sufficiently with a little bit of so-called 'intellectual sub-center', but for the rest I really do not know that I'm walking, many times. So it is a habit for me to put one foot in front of the other and walk. So, regarding that, my mind is already impartial, but in this case the mind does not pay attention to it.

Now I look at myself, that is, I try to observe myself, but I also think about myself, how I have walked, and when I am walking I keep on thinking about myself and I have all kind of judgments about it when I bring it out of the habitual state into a more or less - I call it conscious - but ordinary unconscious state; that is, I keep on thinking. And I have a certain judgment about the way I walk, and I like it and I think it's beautiful and I'm marvelous and all the rest, or I limp a little bit and I think it's too bad, or whatever it may be. That's my walking. Now I say this walking that now takes place of my body, I would like to have something, also of myself, become impartial to it. But that is very difficult because my thoughts are constantly telling me something and so is my feeling. And even my legs can tell me that they are tired.

It's exactly that what we're talking about - how difficult it is to introduce even a little bit of impartiality into something that engages me constantly and that my mind is busy with all the time when it takes place. And all the time there is a little bit interference with my feeling, that I describe that what I do, as walking, is very nice. But in walking, is that particular any time that if you do walk from here to the door, and you have no particular desire even to go through the door and there's no necessity for walking , you release a great deal in yourself of the necessity of walking. And then your walking, and your moving of your legs becomes quite automatic.

You understand that process?

Elaine: Yes.

MR. NYLAND: Now if you keep on walking and not pay attention to the walking itself, but simply attention is paid to the fact that your legs are moving, there is a relationship between - let's call it a part of your mind - and the body itself. But that is only part of the question, because it is all right to have a relationship between some part of my mind and [illegible] of my body but what I'm really after is that that part of my mind is functioning in an impartial way. So I have to go back to what my mind is doing and telling not to function in the usual way ; I also don't want my feeling to interfere with that section of the brain which I now use for observation processes. And moreover I don't want anything from the outside around me in my brain; that is, that what is around that little section and part of my brain interfering

with the mental activity of that special part that is now trying to observe. With other words, I don't want my mind to interfere. And these are the three requirements that are necessary for establishing the fact that the little 'I' is observing me. This makes it a very difficult process. It is definitely not something that I say ~~he has~~ yes to look at me, or that I say something of me is seeing myself. It's much more complicated. Although it can be explained very simply, it's extremely difficult to do.

So when I know it is difficult and I try now to make this little part of the brain function in that way, I do the best I can. I select certain times that I can observe my hand moving. Now there is absolutely no reason to say that my hand is aesthetically moving, or that the result there is just beautiful, or even saying that I dislike it. Even if I look at my hand, I can even, in staring at my hand, not see that it is dirty, so there is no judgement about it. At the same time, this moves. But that fact of moving is registered in a part of my brain. And that registration I become interested in - not in the movement of my hand, not in the movements of my body. I really don't care about it. I am very much interested in that what I call an objective faculty, which I say is partly located in the brain, partly somewhere else, maybe - but for the time being it is quite enough to assume that it is somewhere in my brain starting to function. So if the emphasis is on this little thing moving and then relating to that what is registration of this moving, then I can imagine that that what is now recording that fact is interested in this fact as moving, but not seeing the form in which this hand happens to be, but registration of the fact that it is alive because it is moving. Can you follow this? (Elaine: Yes.) Because it

is difficult - but this is exactly the attempt of Work.

And that is why, many times when one talks about Work, one talks, with all the best intentions, utter nonsense. Because one has to sharpen certain things like a tool. And if I say a little section of my brain ought to function that way, it never has functioned that way. As a matter of fact, it is completely rusted. There is mental machinery in it, and maybe it is reduced or atrophied - I do not know. In any event, I know it is not functioning. The reason I say that is because I know that if it did function, I would have experiences of impartiality in ordinary life - and I haven't got it. And when I am a judge, I have a hell of a time becoming impartial. I cannot free myself from my judgement because my mind happens to be that kind of a type. And aside from impartiality, I have a terrible time becoming observant if the introduction of a moment is also necessary for me to exclude associations.

It is a very long road finally to understand it. And in the beginning, my attempts are so completely colored by an unconscious state. I have a wish. I try to create a little 'I'. I want this little 'I' to function. And it is infantile and it really cannot do much. But I make it function as if it is functioning. Maybe the reality isn't there even in the beginning, but at least I assume that something could function in such a way that it would give me data about myself, and I say impartial - that is, without describing, without doing anything of the liking and disliking, accepting myself as I am. That is usually the way we call it. And instead of saying 'observation', I say an awareness, so that that what is then aware at that one moment of this kind of observation is a registration of the fact that there is life in me and that that life exists, and perhaps exists as a form also, otherwise perhaps I may not be aware of it.

I think it is very difficult to become aware of Life itself, so for the time being, I need some kind of a form to tell me that there is Life.

You have to try it in many ways and a much simpler way probably than you do. And try to get away from the thought process. Every time you catch yourself thinking about yourself, you are on the wrong road. And in the beginning it will be nothing else but a little flash and it will disappear. And to maintain it for any length of time you simply say that the awareness is now extending over a certain time length, or perhaps, if we say moment, that the moment expands, it's also possible, so that then the little 'I' is awake instead of being aware only. Awareness we assume is just for one moment; awakening means it is for a certain length of time. Much experience has to be gone through. And that is why the attempts have to be made hundreds and thousands of times. It is not--it is not reached that easily; but interesting to try it at certain times, particularly at times when you believe it is more conducive, when there is the possibility of that energy going into the creation of this little 'I', then existing, then functioning; so that then the final result would be that I know, something in me knows, that there is a little 'I' functioning. It also knows, this me knows, that this is being observed - being observed. I also get at times a picture as if there is a telescope and there is something at ~~one~~ end looking, observing at the other end me, as object. And all kind of - ~~let's~~ call it symbolism or the way you want to explain it for yourself, and in many kind of conditions in which you find yourself, All during the day one is reminded of Work - because you happen to think, or somehow or other it happens to come to your notice - and that moment, where are you? Where is little 'I'? Is it there? Close your eyes, if you can, and let it be as if you look

inside. One sits in a chair; you close your eyes; you make a movement. You notice the movement because your muscles tell you and sometimes you know what is moving and why, and it registers in your brain. But if you make an unusual kind of a movement that you haven't seen before and it is not familiar to your brain, still something in you knows that something has been moving. And we're interested in that something that registers the ~~effect~~ fact of you or ~~that~~ part of you ~~that is~~ moving. You understand what I mean? (Elaine: Yes, yes, Mr. Nyland.)

There are many different ways. You can sit, and you can look and you can stare so that there is no observation at all in your eyes, that there is practically no sense organ functioning. You keep on breathing. And in the staring, there is nothing, ~~but then~~ until all of a sudden a moment occurs of a realization you were staring. That moment it ~~is~~ is possible that something is awakened.

There are many other possibilities like that that one tries out day after day in different conditions. I sit at the table. I want to drink some coffee. I stretch out my hands and there goes my finger around the handle. And all of a sudden I realize this body is moving. I say, what realizes that? What is the - the observer in that case? What is actually taking place? But I do know it and it's not myself. I have not directed my thoughts towards my hands to see them. I've done it unconsciously without any doubt. All of a sudden there seems to be a recognition of something.

One has moments in ordinary life which are not caused by making an attempt to Work on oneself. One calls it a flash of insight, being received, ~~maybe~~ maybe such ~~It is [illegible]~~ some times ~~[illegible]~~ ? some times like something quite unusual happening. You find yourself

- all of a sudden you find yourself in front of a door. You don't know how it happened - but it is there. Or you see an accident; there is the realization of you existing - but there is no thought and no particular feeling about you either, ~~that~~ but you realize ~~that~~ you are. In the presence of something that is extremely powerful, you will feel that something is there. With what do you feel? It doesn't register as feeling. It registers in the totality of yourself. Whenever your totality of being is touched, there is much more chance that something existed in you that registered the fact of something else existing and affecting you. Sometimes I try to explain it a little differently: If you look at three lines that meet in the corner of a room - a vertical one, and one that goes this one, the other goes this way - and you sit and look at it. And if the shadows are quite all right, at a certain moment, knowing it is the corner, it recedes. But if ~~you~~ it is ~~took~~ just three lines on a piece of paper you have in front of you and you look at it, then sometimes it ~~is~~ 's like an optical illusion - it comes all of a sudden towards you, and the next moment it can go ~~—~~ that way. Nothing takes place in the three lines. All that takes place is in me. And it is not taking place in my eyes, really. It is an illusion. Although it reaches through my eyes, it is registered in my brain, and it forms a different kind of an image in my brain. I only compare it to that. It is not exact as a comparison, but it is an interesting example because sometimes such realizations come to one in the presence of certain conditions without having any knowledg why and without having any feeling about it.

I do not know what perhaps your experiences may have been. But if one has been sometimes in the presence of the possibility of dying, as if something does happen as if something is coming towards you and it's going to kill you;

or that you are out of breath and you cannot breathe anymore; ~~that~~ when sometimes in shovelling snow you and I are absolutely exhausted and you are there and you may as well lie down, no further desire to live. Such are moments of awareness, because the ordinary functioning in an unconscious way has gone away. It has dropped, it is not functioning. And in ~~this~~ [redacted] non-functioning of the regular functionings of the body or of the personality, gives a freedom to the body itself. And this--that freedom is recognized by something within oneself, which I simply say is still unspoiled. Other examples, of course they do exist: Little children, absolutely oblivious to the rest of the world and only whatever they happen to feel or think and not paying attention to anyone else, and they don't want to because they are uninhibited, They for themselves have moments during such a time of an awareness without any thought. We spoil it many times for them. Don't tell them to think - Let them be.

I do not know if you understand that. But think about it. It is much more important to think about it and become clear about what is really the meaning of Work before one makes attempts, because otherwise you will start looking for something that really you don't know anything about. And it is quite true that if you come to Work and you don't know anything what is happening, that then what might happen may be ~~the~~ a result of Work on yourself, but as soon as you start to describe it and you get stuck on the question of impartiality, of course you think about it and you spoil your attempt. Don't think too much about it - just be. Sometimes I ~~think~~ say, just be yourself. You have a being, that's all. Recognize your being, no particular part of yourself, the totality of your existence as a personality which happens to walk, which happens to

do this and that, any kind of a condition of a behavior - it doesn't matter. I can become--something in me becomes aware.

Teach yourself not to say 'I'. All the time say 'it'. Never give 'I' the value of yourself, than only when you want to use it for the real 'I'. And otherwise, simply say 'it', like a child says, not 'I want it', you know, he says 'It wants this', 'Peter wants this, Peter wants that.' And unfortunately, they lose it.

(turning of cassette. Not clear if a portion was unrecorded.)

But as-as we said, I don't want to make it too much of a explanation or any kind of a lecture. On the other hand, it is necessary that you do understand the principles of Work; because if you don't, you will use terminology - of course you don't understand it, but you think you understand it. And when you use it and continue to use it, you're still on the wrong road. After a little while you might discover the road is not right. Many times you don't discover it. And then you have a very nice little party in talking about so-called terminology of Gurdjieff.

It happens many times of course in groups. And naturally it shouldn't happen; it's too bad when it does happen. But when it does happen, it has to be stopped. How will I say, if I try to explain to you my experiences in listening to tapes? It is sometimes very terrible to me, because I'm not there. And when someone makes a statement which is really completely wrong, and is not contradicted, sometimes I shut off that cassette, I get up and I say, 'God damn it.' I don't mind telling you that, because many times it is unjustified that such statements are being made. But when I swear I really mean how sad it is that none tells that it is wrong. I wished I

could come at that moment in the meeting and say, don't forget what is Work. When you want to talk about impartiality, it's necessary to define it, what is meant. If you want to talk about instantaneousness or simultaneity, you have to define it. You have to make a distinction between time as a second or part of a second, and time - which is really timeless- as a Moment. You have to say a little bit about non-dimensional worlds, but not too much because you don't want to become too theoretical.

But then when that is DO of an attempt of building something for you, for oneself, for each one of us, that we say it is subject to a law of an octave, it's all right. But you see then, we talk a little about this observation process as DO, and you say DO is followed by RE. Well, RE is Participation. You don't know what it is unless you explain it. And if Participation really is understood, it means Observation plus something else - added, not in the place of Observation. Then I say Experimentation, as MI of that little scale. What is MI and Experimentation? It is Observation, in the real sense - that means with all attempts for remaining emp--impartial, of similtaneously noticing that what happens, all on the part of 'I' -'I' continuing to exist in Participation, and then going over into what we call Experimentation. But all requirements must remain in effect. So you see, already when you start on the word Participation, where is your previous experience? That is, true Observation, true Impartiality, true Simultaneity; true time, so that it remains even an awakened state on the part of little 'I'; and little 'I' continue to observe, it gives you information about yourself.

So, when you start to prattle about Participation, you're off the road

is already lost long ago. Experimentation, of course it's completely out of the question. But then, for God's sake, you start to talk about Conscious Labor, Intentional Suffering. What the hell do you mean? You have absolutely no idea, because that kind of a concept comes only after MI. It is the FA state of that particular process. And it is so tremendously impossible to understand it with an ordinary mind, even to want to describe it, that - where are you living in your real experiences of honesty about your Work? When you want to talk about Intentional Suffering, it is such nonsense. It doesn't belong. Not in any group that I know can anyone talk about Intentional Suffering. Now that's saying a great deal, isn't it? And I hesitate, myself, to talk about it.

So, forget it. 'A-B-C' is simple. At least you can understand it. It is within in your range, the range of your unconscious state. Presence is not so simple. The emotional quality of something like God being present to you, or any kind of a higher force, or something from a higher level coming down towards you, to be present to you, you present to that, evoking a presence of yourself, an awareness within you, which then again should be impartial. How can really--How can you be impartial when something outside of you is affecting you. How can you be impartial about yourself? If someone is there in ordinary life, and you want to make a good impression - supposing I say it's your boss, and of course you want to show that you are working-typing, or whatever it is - you're busy, so that he will say, ah, such a good... oh, he needs a promotion. Do you think that in the presence of an ordinary fellow like your boss, you could be impartial? And now, instead of the boss, it's God.

Such nonsense you talk about. I don't blame you for talking about the nonsense. But I would like you to talk about reality of Work; and that begins step by step. And it's good that you are reminded, and it's very good that at times you tell each other that you really talk a little bit besides the point. But then you must make attempts. Here Elaine has trouble in impartiality. How long has she been thinking and feeling about it? And it should have been explained, at least a little bit. But I'm not judging about it and I'm not saying that I want to be critical. I really don't. I want you to be open, in the first place, to the difficulty of the application of Work. I really want you to know that Work on yourself is not just anybody's business; and because it is not any kind of a science, applied, it's not any kind of a philosophy, and it definitely is not any kind of a religion that you are familiar with, even if it is applied religion, so-called, with a prescription with many rules of conduct. And when it comes to the creation of little 'I', do you know about art, to create in an objective field? Of course you don't. Let's maybe be very simple about Work, and let's see if tomorrow - tomorrow is a little bit more a general meeting - but go over in your own mind for tomorrow - or whenever we talk again, maybe on Sunday - let's get together and talk about your attempts that you have done. There have been descriptions, quite right in your later meetings, particularly. Of course I've noticed them. I'm happy. Instead of swearing, I say oh, thank God. I can also say that is the other side of the coin; and I'm extremely happy when someone has very good definition or an assurance for themselves that they have seen what was happening, and an encouragement from an experience to wish to continue and to come close to a realization of something existing - not knowing

and not con--even--being able even to define it.

I say it also, for instance, to Albuquerque. You start with a new kind of a group. I don't know if all of you are here. I hope you are. The first meeting was all right. 'Twas new. Then many things went down, down the drain; and a lot of nonsense - I'm sorry - not a discussion of Work at all in simplicity. And you had of course different heterogeneous people there. But each talked their own little language, and you didn't want to agree, and you couldn't. Read. If you want to know about Work, read ALL AND EVERYTHING aloud. Let certain statements of certain pages penetrate into you. Read it together. I'm not saying listen to tapes of mine or of New York - I would almost say you could do without them. Every once in awhile they can be helpful, I know. We Work in such meetings. We honestly try to come to a truthful statement. And there are many of us who honestly sit down and do that and want to find out and pray for it - for God's sake let's find out what is Objectivity. So in that way sometimes the meetings can be helpful.

But, I say, Gurdjieff wrote a book; and he didn't do it just to have it stay on the shelf. Every damned day you read it - that's your task. Take off half an hour, fifteen minutes. You read from one page to another, and don't skip. And do it for six months. If you're honest about wishing to Work, to find out what Work really could mean, give yourself that kind of a task. That's a book that has truth in it. It's more than that, it is scripture. Every time that you read it, you find something new that you haven't seen before. Every time when you hon--honestly and seriously want to try to find out what it is,

you get a new aspect of it. And after quite some time, maybe you notice that Gurdjieff is telling you the truth - you - when you read it. Every page, it starts to talk to you; because he's talking about slugs, and that's you - all of us - unconscious, unfortunate human beings. So, if you want to Work and honestly want to have questions and honestly want to exchange ideas, it behooves you to study a little bit of that kind, and not think that simply by coming and talking a little bit - It won't help, and it won't help you at all. Why do I say this? Either its worthwhile for you to spend your time in the right way - usage of exact language, making sure that you know what your aim is and that you walk towards it. That's the idea, that is where you want to spend your energy. That is why you want to get together. So, it is worthwhile to do it right because it would be too bad if too many detours are followed by some of you without being told. And then after some time you lose interest, or you cannot keep new people because they don't get satisfaction from your talks. You don't hold them enough, simply because there is not enough of that kind of clarity of what they should do. It can be, sometimes, a little bit cold and maybe a little intellectual, and sometimes a little bit sentimental. It is possible that the emotions also flow over, but what of it? When there is that kind of seriousness that you want to find out for yourself, you take it step by step. You cannot be expected to know things right off the bat. You know that even after six months you may not know it. There is no blame on anyone that they cannot understand Work. Because what is it that you really wish ~~when you~~ with the Work that is there, that you want to do, and that what you are

up against, what you have to overcome? Your own idiocyncracies and unconsciousness, a hell of a lot of life and living and experience with a mind that tells you little falsehoods every once in awhile, and surely not interested at all in giving you objectivity. Because the mind keeps on being subjective. And the mind becomes a devil whispering in your ear when you try to find out what it is to live without temptations of the ordinary world, which tells you time and time again that you should do this and that, and there is a little bit of morality and perhaps a little bit of a little bit of a conscience. But not -- of course not enough to guide you, not enough to know what to do. And you have to keep on thinking about it until you find something that becomes solidified, that is really you, that starts to reach your own little Magnetic Center, whatever that may mean as essential essence of your life. If you want to find it, all right. Go deeper and dig until you come to conclusion, that's it.

It's not that I don't want to talk about Work or further developments of Work, or try to explain terminology, or even theoretically a little bit to give perspective. It's fine, but you must have fundamentals because otherwise you skip. What happens when you skip? You don't settle with that what you should settle first. You skip a step. Last night I said you become an angel, quite unconscious but lovely, and surely interested - like a little cherubim and a seraphim - in singing and playing a harp and creating music of the spheres. It's lovely to listen to, and it forms a background for God sitting on his throne. And his entourage is there, supporting him. That's what angels do, they support heaven. But we are not that way. We're not meant to be angels. Angels, maybe, they die young. Maybe angels remain unconscious for quite some

time. Maybe after some time that what is written in the Holy Word will tell the little angels, go down to Earth to find out the meaning of life. Little angels exist in infinity. They don't know enough about crystalizize--crystalizations of forms. It's really a very difficult task for anyone who just happens to live happily hereafter,and forever and ever,to be told that he has to get a ticket to go down to the Earth, a one-way ticket - and that being here on Earth, he has to buy his own ticket back. No return tickets are given by God. ~~There~~ They are necessary for those, as I say, angels who still have skipped consciousness - and perhaps they are a little conscientious, because they sing and they have to keep in tune, they have to sing in the right kind of a measure, and the right kind of a tone has to be produced. So they do function, but they cannot be conscious in that way. And they must perhaps, if there is any life in them, life that we know about, maybe they have to wait until the time comes for them, Like the time comes for many spirits, or whatever creatures are who do leave here and go somewhere, and perhaps continue to exist for some time as a spiritual entity, and maybe having a Karma to fulfill which then requires again that they must go back to Earth in order to fulfill their functions. Who knows who has been here before? Who knows who will come again? Who knows what you are doing in order not to have to come back, or at least to settle with your Karma as you know it and as you gradually can find out. Your Karma, for instance,it expresses itself in many different ways. One of them is your behavior. It is the way you are in the form which you call yourself. The freedom from yourself - your Karma is settled when you die because then you already have some freedom.

It indicates for you what is the meaning of a Karma on Earth. It has not only to do with physical body; it has also to do with Kesdjan , it has to do with the possibility of a Soul. It has to do with your feeling, and also with your mind. But in any event, you live your life; and what you cannot do in this lifetime, you probably will have to do. There's no getting away from it. You cannot get away from life when it is eternal. You know, infinity is always there, always will be, so you cannot get away from it. You cannot get away from your own life. Maybe it has always been there. But now it happens to be here, in this form; and you have to understand your life is at stake- that is, your life. What is it that a man thinks about himself? Is it his form that takes on the responsibility for his life, or is it his life which requires the form? And it's interesting, because I would love to think that my life bears my name, and that there is a certain section of life - which of course is impossible even as terminology, because I cannot understand, if there is no measure or no dimension, that there is a little section of it. But ~~then~~ that of course ~~if~~ is such a concept, if one thinks about a Cosmic Ray and what actually the meaning is of it, that the points of crystallization at certain places, and that what is crystalizing out is form , but being filled with life as represented by the involutionary process. But exactly the same way, if I evolve, and I don't evolve yet having used the opportunities which were given in a point of crystallization, I may have to come back. If I/happen to die a little bit too soon with my physical body, and not being able then to live on the Earth any longer , it may be required of me to return to it. We don't know when, we want to find out. That is why one is interested in

Work, because that become--can become the replica of a certain insight and consciousness which is not of this Earth, but which tells me a certain secret. By means of Work I become entitled to open the book of secrets. And even if I say it is still a secret doctrine for me, if I continue to Work, that is, if I continue to make my mind susceptible, more perceptive, so that the rates of vibrations of my mind, in whichever way they now happen to function - electronically, in some way or other, pulsations, whatever it is that physiologically takes place when I have a feeling or an emotion in my heart, whatever I say then as a rate of vibration, because it seems the easiest way to compare it with that since I know about vibrations that they can produce sounds. And it is a sound that I know does exist within me. And a sound, actually, it does talk, but not in my stomach. It talks in my conscience. That's where it belongs. And I say sometimes that it is the voice of God. I don't know if it is God. I know it is something that is not me. And it is higher than me because it helps me to grow up, and it gives me wish and desire. It gives me an intention. It gives me such desire that I want to overcome difficulties and I want to Work and I want to understand Work correctly. And then when I do, I want to take the responsibility of following such prescriptions to the letter of the law, at least in the beginning, until maybe after some time this kind of Work becomes such part of one that you cannot separate it anymore. When it is part, that what a man becomes is a devotee. He then belongs to God, and God will place confidence in him and trust him. How long - even it is idiotic to ask how long it will take, because a long time is a measure of the Earth. We already are free from it when we are away from the Earth. So don't

use it. Gurdjieff says Heropass. It is just a little term to indicate something that does exist in a totality of the Universe. But it means giving up life, that is, it means what is meant by emanation from a source. And that what is then the necessity of the crystallization is simply to indicate that life exists at certain points in the progress, which involutionarily is downward, and nevertheless is called the growing end at the end of the Universe, or different parts of the Universe as explained by the Cosmic Ray.

If you wish perspective, read ALL AND EVERYTHING and think about it and contemplate it, Meditate seriously. But always come back to what is your life. That is the serious question, because you happen to see it every day, and you can recall with memory certain events, and you anticipate and you hope. And there is constantly that, this hope, faith, charity, love, all of that. Read Ashiata Shiemash , the Terror of the Situation. Ten days, each day--For ten days rid--read it, read Impartiality of the Mountain Pass. What is that? Where is that impartiality? The wish for horns to grow on Beelzebub, and all his kinsmen contributing - that is impartiality. Impartiality is a desire to wish to Work, at the expense, when necessary, of that what is required sometimes of ordinary life. But of course, one cannot be too foolish, and you keep your feet on the Earth, so you're entitled to a little scrap of having to attend to the business which is still unconscious. But the impartiality is that they're all such things I can leave, because that what I aim for I become partial to.

How can you think-- How can you teach yourself to think? How can you talk to yourself? How can you really, when you are by yourself in quiet, in your inner inner chamber of your conscience, maybe, of your heart, maybe,

of yourself somewhere; not to have to pay attention to anyone around you, and not to have to be bothered by someone who doesn't like you or would criticize you. But just face your life yourself as you wish to live it, in whatever way you are doing it; and to see if you are satisfied with it , or that perhaps you could make some little efforts.

I say always start with your ordinary life first. Follow up whatever responsibilities you have and attend to them. And in that process you have many times an opportunity to look up to the sky. Every once in a while you remember what Beelzebub tells to Hassein: not as yet to pay for his existence , but each morning to stand and look in the direction of where the Sun arises, which is consciousness, and stretching out his hands towards it, thanking the Lord that he is alive, and that he will -- that what is then engaged as an attempt of consciousness towards the Sun, to let it make contact with that what is standing, still ~~with~~ on his feet on the Earth, and bringing about that kind of a relationship. That is his task - not as yet to be a full-grown 'I' who starts out in the world and wants to be on his own and then wants to participate in order to find out what his own strength is, that he knows what he can count on, what is his confidence based on, what is his reliance.

We are so small, you know. You must know that . We are not big pieces of cheese. We're just a little bit of something that every once in a while comes to the foreground and sighs and says, 'But why should we remain unconscious?' And at such times you do make attempts and ~~when~~ you want to see yourself truthfully, And you hope and you wish for freedom. But when you Work, try to remember how it is to Work, what is required, what it is of you that is

required to think first correctly, to feel correctly, to produce conditions which are of the highest of you, in situations in which as little energy as possible is used for the maintenance of your body and the functionings of your organs, the usage of all your energies at such a time for a very definite reason of wanting to understand yourself, and not to squander too much, but just enough to keep your body going, because it has to answer to the requirements of this kind of a life on Earth and your personality. And you're entitled to feed it and to make it function in a natural way. But consider it as energies for which sometimes you could become responsible when your mechanicality is understood; and that then you will want to direct such energies in the right direction also. And by right, I mean that you recognize that there will be a time that you cannot be on this Earth, and that that has become an axiomatic fact for yourself. It means it -- it is permanent. It cannot be effaced. You have to face it. Then you will think about expenditures of energies, sometimes as given - father and mother, maybe, conditions, whatever - ~~that~~ at the point when you start to realize when your physical life has ~~gone~~ grown up ~~and up~~ and up and won't go further, that then you see your life ahead of you, because that is the time of decision.

I do not know if one realizes you won't grow any more. Gradually, of course, you admit it because you know it doesn't. But if it is turned within yourself that ~~that~~ this question of growth becomes really a question, when you ask why because you wish to grow - 'What now should grow?' - that is really the question of responsibility for how to grow further. That is the time you should know about objective values, because they have to do with that

what has stopped growing. And you then make certain things grow, even on Earth and against obstacles, and against unconsciousness; but wishing for yourself to evolve in order to put the involution of which you are a part in its proper place regarding you, and not constantly allowing unconsciousness to use you as food for the Moon. That is still the involutionary current, and you are unconsciously a part of it. But when the knowledge comes to you that there is a chance that maybe it could be changed into an evolutionary process, then you will take the responsibility for it. And with that, you become responsible for the maintenance of your life and the further development of your Kesdjanian body, and for the development of your Soul.

Those are the problems that you then will have to face. That is why we meet, to talk about such things and to talk about a method and a prescription and an understanding of the steps to be taken, and to become interested in that what we are and which characteristics of oneself prevent one. The characteristics that prevent you from growing are the temptations into which you fall.

And the devil tells you, in a panoramic view, about your own marvelous accomplishments and your self-love and your conceit. And he shows it all to you and tells you, 'Look, there are the treasures of the world. They are all for you, just for the taking. All that I wish,' says the devil, 'is to have a chance to dictate your life and to put you under my guidance.'

These are the things that happen every day. And you don't have to go to the desert for forty years or forty days. You make forty days of your life, if you can, a period of devotion by giving yourself a certain task to overcome

your tendencies at times very obnoxious even to yourself - but with a desire for growing up and not to be un--not to be unnecessarily critical about it. But in the acceptance of that what I am, at whichever level, low as it may be compared to levels of being, that I then start to turn around. And instead of looking at the Moon, I will look at the Sun even if it blinds me. I will say, I am coming, because it is the only thing that still makes sense for me.

Read, study, talk, think, come together honestly, make sense of your talk. If you do, you will grow. How will I say it, 'I can assure you'? It's not important, you will assure yourself, because you will verify the truthfulness of what Gurdjieff has written about and which he would wish you to take. For that he has written it. He wishes to give it to you. You see, you've never paid for it, have you? And here it is, given. No particular effort on your part, but there it came as a book, published, for a couple of dollars, the secrets of your life, the universal 'how to do' Work.

Triple sp → We'll talk again tomorrow. But as I say, make tomorrow a good day - not like any other day. Sometimes we talk about days of austerity, of days of great concentration, of days of truthfulness in every aspect of behavior. It's very good to single out a day because you know there is an end to it. You can fulfill that kind of a task, because it is within your framework and within your capacity. And so I ask you tomorrow, try to remember yourself. Be reminded of Work. If you can Work, or can make attempts and or what you think are attempts, truthfully, seriously, honestly, make such attempts tomorrow during the day, because it will help you when we talk again about these kind of concepts.

If we can, let's concentrate as much as possible during just the few days that I happen to be here; because, I would say, for that I like to come - to help to remind you of your task.

So good night. I'll see you tomorrow. Maybe we talk more tomorrow, with questions, I do not know. See you tomorrow. Good night, all.

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